

Pam. Hofmeyr, J. W. L. 209
Africa
South-
S. Africa
Missions

A CENTURY OF BLESSING.

1824—1924.

BY ✓

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CONTENTS.

1. Historical.
2. The Home Case.
3. Home Missions.
4. Bechuanaland and Northern Transvaal.
5. Rhodesia.
6. Nyasaland.
7. Northern Nigeria.
8. The Sinews of War.
9. List of Stations and Missionaries.

A Century of Blessing.

1. HISTORICAL.

The year 1924 marks an epoch in the history of the Dutch Reformed Church of South Africa. One hundred years ago, in 1824, the first Synod of this church met in Cape Town, and that date may thus be looked upon as the year, in which this church, which was in existence since 1652, was first organised into a self-governing and independent body.

As a church we shall this year celebrate our centenary during the meeting of Synod, and thank God for all His goodness vouchsafed to us during 100 years. It seems a fitting occasion to take a birds eye view of what has been accomplished in the sphere of missions during the past century.

The founding of the church really dates back from the days of the landing of Van Riebeeck, but for the first 150 years it formed a part of the parent church in Holland, by which it was governed, and from where it received its supply of pastors.

The mission enterprise of the D.R. Church may be considered as dating from the first Synod, which appointed a committee to consider ways and means for the prosecution of mission work and for the ordination of duly

qualified missionaries to the heathen. In 1826 the first missionary to the heathen was ordained, when Leopold Marquard was set aside for work among the Hottentots living in the Clanwilliam district. Twenty years more elapsed before the D.R. Church, which was absorbed with the task of providing ministers for its own rapidly expanding needs, addressed itself with any degree of energy to the task of extending its missionary undertakings.

Before 1850 four other missionaries were at work in districts as far apart as Ladismith, Swellendam, Plettenberg Bay and Graaff-Reinet. These missions all were within the confines of the Cape Colony, and formed the nucleus of what is now the Home Mission of the Church.

The year 1857 stands out very prominently in the history of missions in the D.R. Church. In that year Synod appointed the first committee for foreign missions, two of whom were the well-known Dr. Andrew Murray and Professor Hofmeyr. This committee had great difficulty in finding suitable men for the work. In 1860 a conference at Worcester deputed Dr. Robertson, of Swellendam, to go to Holland and Scotland to look for a supply of ministers and missionaries, to supply the needs of the Cape Church and the mission fields. In response to his appeal a number of ministers and two missionaries volunteered for work in South Africa, namely, Henri Gonin, a native of

Switzerland, and Alexander McKidd, who hailed from Scotland. They reached the Cape in 1861 and began work immediately in Northern Transvaal.

The year 1924 marks the centenary of the D.R. Church and seems a fitting time for us to stop a moment and look back at the progress of the past century. When ascending a steep mountain we are glad sometimes to rest on the crest of the lower slopes and view the landscape and the heights we have climbed.

Our English-speaking friends in South Africa and overseas sometimes accuse the Boers of being anti-mission and anti-native. There are two reasons for this. One of them is that most of them know the episodes with the Boers that occurred in the life of that great missionary, Dr. Livingstone. We do not propose discussing those unfortunate happenings here. Suffice it to say that Livingstone never understood the Boers, nor the Boers Livingstone, that the Boers complained, not unjustly, of the unjustifiable odium cast upon them by interested missionaries (viz., Retief's Declaration), and that a vast change has come over the Boers since those days, in that the great majority of them are now actively interested in missionary work.

The other reason why our English-speaking friends do not know what the D.R. Church is doing for missions is that all our missionary literature, of which a great deal is published,

appears in Dutch, one of the two official languages of the Union, which is not read by many of them.

We propose to show in these brief pages that the people belonging to the D.R. Church, which comprises 55 per cent. of the European population of the Union, and who have in their veins the blood of the aristocracy of Europe, are taking their fair share in the evangelisation of the millions of our dark continent. Among the most honoured names of our ministers and missionaries we are proud to count, among many others, the Murrays, McGregors, and Robertsons of Scotch descent; the Hofmeyrs, Helms, Stofbergs, Bothas and Louws of Dutch blood; the Du Plessis, Malans, Malherbes of French extraction; the Schröders, Alheits and Weichs of German parentage.

The offspring of these different races has produced a race in which we have combined the canny Scot, the practical Hollander, the alert Frenchman, and the thorough German, and the result is seen in a church organisation and missionary work, of which we need not be ashamed.

II. THE HOME BASE.

Let us endeavour to find out the secret of the remarkable advance in mission work in the last half century. Among many causes we name first and foremost the fact that we have an indigenous ministry. Previous to the year 1859 our missionaries had to be obtained from

Holland and Scotland, but in that year the Theological Seminary at Stellenbosch was established, and this institution, in addition to providing a great many ministers for the Boer congregations, has supplied a large number of missionaries. In the year 1877, Dr. Andrew Murray, realising the great need of missionaries, both within and without the bounds of the Union of South Africa, established the Missionary Training Institute at Wellington, where a more elementary theological course is provided and recruits for the mission field have been trained.

A great deal of the success attained in our mission work must be attributed to the fact that the Boer lives in the midst of or adjacent to native communities and consequently understands the psychology of the Bantu as the stranger from overseas is scarcely able to do. Furthermore, he often possesses a knowledge of the native language, and as the Bantu languages all belong to one language family, he very easily learns another. To this must be added the fact that the life of the average South African Boer is a continual struggle with the forces of nature, consequently he learns to adapt himself to his environment. This adaptability is one of the most marked characteristics of the missionaries of the D.R. Church, as is evidenced from the report of the Phelps-Stokes committee on the mission work of this church in Nyasaland.

But the secret of the success lies deeper. In the constitution and laws of the church there is an article providing for a mission committee in every presbytery, whose duty it is to see that, in every congregation, a missionary sermon shall be preached at least once a year, and a collection for missions taken. Further, there are 130 branches of the Laymen's Missionary Movement with 4,000 members who annually raise £5,000, and 280 branches of the Women's Missionary Union, with 20,000 members and an annual income of £22,500; three hundred branches of the Children's Missionary Circle with 20,500 members who collect £6,000 annually for missions.

Four fully ordained ministers, two in the Cape Province, one in the Transvaal, and one in the Orange Free State, devote all their time to administering our mission work and to organising the home base.

The results of all this organisation are seen in the fact that last year, which was one of great financial stringency, the D.R. Church in the four provinces contributed to the missionary cause the considerable sum of £80,000. In 1920 the sum was even higher, reaching the total of £96,000. We should bear in mind that all this money was contributed by South Africans, who know the native at first hand, and for whom there is nothing of the glamour or romance, attaching to missionary work for the European or American, who views the

heathen at a distance of many thousands of miles away, and of whom it is very true that "distance lends enchantment to the view."

We may also mention, as a means greatly blessed of God for the stimulation of missionary enthusiasm in the D.R. Church, the observance during 60 years of the Ten Days of Prayer (from Ascension to Whitsuntide). This custom was introduced during the Revival of 1860 and subsequent years, and has proved increasingly to be a time of marked blessing for the establishment of the faith of believers and the conversion of the unconverted.

III. HOME MISSIONS.

The missions of our church are divided into Home Missions, by which we mean all missionary effort on behalf of the native and coloured people dwelling within the borders of the Union, and Foreign Missions by which name we designate all our work among the heathen tribes in other parts of Africa. Our activities include 5 separate fields, Bechuanaland, Mashonaland, Northern Rhodesia, Nyasaland and Northern Nigeria.

Our Home mission began almost from the time of the landing of Van Riebeeck, for since the earliest years there were earnest, God-fearing Boers, who sought to win their Hottentot servants and slaves for the Kingdom of God. In many Boer homes the custom obtains

to-day to call in the coloured servants for family prayers. In the diary of a pious Dutch lady of more than a century ago we read touching references to her deep joy and intense gratitude to God on seeing some of her own heathen slaves at the Lord's table. She concludes by saying: "I look forward to the time when I shall sit down with them at the same table at the Bridal Feast of the Lamb."

From the earliest years in which the D.R. Church was founded at the Cape, coloured members were admitted with full rights of membership. The custom was to assign certain free seats on one of the galleries or elsewhere in the church to these converts, the descendants of converted slaves, and to allow them to partake of the Lord's Supper, along with their masters and mistresses at the same service. To this day there are still a number of coloured members belonging to the oldest congregation, that worships in the Adderley Street D.R. Church in Cape Town and elsewhere.

As the number of converts grew, both European and coloured members felt the necessity of separate places of worship and spiritual leaders, and in 1880 the Mission Church was established for our coloured and native members, on Presbyterian lines, with Kirk session, Presbytery and Synod, in which they regulate their own affairs and Boer missionaries sit alongside of their coloured elders.

In the Synod of the parent D.R. Church, 1915, the constitution of the Mission Church was formally adopted and a great deal more authority entrusted to her. The only right, which the parent church still retains, is the training and ordination of missionaries.

This work has grown marvellously and has extended into the Orange Free State where there is a missionary church consisting chiefly of Basuto members with 48 congregations and 11,698 members. In the Transvaal there are 40 congregations with 14,170 members, but they have not yet their own constitution and full autonomy, though it is not likely long to be delayed now. In Natal there is a small work in three congregations with 1,430 members. The mission church in the Cape Province now counts 68 congregations with 20,814 members. These are spiritually served by white missionaries trained at Wellington, and also a small number (15) of coloured evangelists. In 1925 a beginning will be made with training coloured evangelists for ordination. In the O.F.S. and Transvaal a large number of white missionaries are at work, but also eight ordained native men (Zulu and Basuto) and a large number of native evangelists.

At Stofberg in the O.F.S. there is a Missionary Training Institute for native ministers, evangelists and teachers at which there are at present in training five men for the ministry, 26 men as evangelists, and 45 pupils as teachers.

The Home Mission Church is doing solid, though often extremely difficult and discouraging work. The three great obstacles to progress are the drink curse, especially in the Western parts of the Cape Province, where the coloured people are much addicted to drink. The poverty of the coloured people which prevents them from building decent sanitary houses and live a clean moral life is a second barrier, and the third is the colossal ignorance, which obtains among them.

In many of our missionary congregations 80 to 90 per cent. of the adherents are illiterate and consequently the preaching fails to be as effective as it should be.

The question sometimes arises, why the large and influential D.R. Church has so little share in the mission work among the millions of natives of the Transkei, Ciskei and Zululand. The answer is not far to seek. Fifty to one hundred years ago, when the great missionary societies first occupied these fields, the D.R. Church had not sufficient ministers to supply the needs of her own flock. Many congregations were without spiritual leaders and their members were uncared for. Later, when the Theological schools at Stellenbosch and Wellington provided the required men, these fields were occupied, and so the church leaders, anxious to avoid overlapping, and to make the best use of their resources, went further afield to Northern Transvaal, Rhodesia and Nyasaland.

IV. BECHUANALAND AND NORTHERN TRANSVAAL.

In 1861 Rev. Gonin commenced missionary work among the Bakhatla tribe at the foot of the Pilaansbergen in the District of Rustenburg, Transvaal, where he continued at his post for nearly 50 years, passing to his reward at the close of 1910. In 1869 a large portion of this tribe moved further west into Bechuanaland, to Mochudi, a few miles east of the railway line which runs north from Kimberley to the Victoria Falls. The missionaries, Brink and Beyers, laboured here, and the Chief, Linchwe, professed christianity and was baptised. In 1887 Rev. W. Neethling, a promising and devoted young missionary, lost his life in a tragic way through being crushed under the falling gable of the church during a severe gale. His successor, Rev. P. Stofberg, B.A., B.D., a man of great ability, died after some years of very successful work from an insidious disease, which was probably the result of malarial fever. The training school for native preachers, evangelists, and teachers in the O.F.S. is named after him.

The work at Mochudi has so grown that now there are 1,600 members and 800 children in the school. The Regent, Isang, is a great help to the missionary in charge, Rev. J. Reyneke, and there is a fine church and a school building, both erected by the Bakhatla. The regent has also followed in the footsteps of the famous

Chief Khama, and introduced a form of modified prohibition among his people.

THE FIRST BOER MISSIONARY.

Rev. McKidd began work in the Zoutpansbergen in 1863. He was not spared long, but died after a few years of devoted toil and was succeeded in 1865 by Stephanus Hofmeyr, a young Dutchman of great promise, who from being a godless farmer was converted in the great revival of 1862, and became not only an earnest christian, but a wholehearted mission-

ary. He laboured at Kranspoort at the foot of the Zoutpansberg, till his death in 1905, and his labour was crowned with success. His station, together with that of Gonin and others in Northern Transvaal, which had always been under the direction of the D.R. Church of the Cape Province, was taken over in 1920 by the D.R. Church of the Transvaal and now form a part of their work.

V. RHODESIA.

For many years Stephanus Hofmeyr longed to send the glorious light of the Gospel to the heathen tribe, of whom he heard from hunters coming from the north of the Limpopo. Once or twice he sent his evangelists to spy out the land, but the cruel Lobengula, king of the

Matabele, the ruling race, would not allow the country to be opened to missionaries to come and teach his slaves, the Banyai or Vakaranga, because he feared that the missionaries would protect their converts, and thus prevent their masters from raiding and ill-treating them. However, in 1891 the right of entry was secured by Cecil Rhodes, and the Rev. A. A. Louw, with a companion and a party of Basuto evangelists from Zoutpansberg, crossed the Limpopo and at Morgenster (Morning Star) a few miles from those remarkable ruins of antiquity, known as Zimbabwe, opened the first station. The Vakaranga are a degraded people. Years of oppression by the cruel Matabele have broken their spirit and deprived them of ambition and self-respect. Since the advent of the missionaries and of European government, they have awakened somewhat out of their dormant condition. The influences which are surrounding them on every side of a civilisation without the fear of God are in danger of turning them into half civilised heathen—men with a veneer of civilisation, but at heart utterly degraded.

In the Victoria district of Southern Rhodesia there are to-day nine mission stations with 47 European missionaries, with 1,116 baptised christians and 4,215 catechumens, who, in 1923, gave £505 for church funds, and 287 schools with 20,482 pupils. Government accords liberal support to the schools, and in

1924 voted £3,600 as their grant-in-aid to the work of the D.R. Church. Only in the last decade has the opposition of the chiefs to schools fallen away and increasing numbers of heathen are now coming forward asking for baptism. Some christian women sent the following message to the European women in South Africa: "Tell our mothers we were the slaves of the Matabele, but now we are the daughters of the King."

AT SALISBURY

and on the various mines in Rhodesia there is an ever-increasing number of Nyasa boys working. The last census gave the number as 80,000. The poverty of the people in Nyasaland and the need of money sends many of them to work in the mines and cities of the south. At Salisbury Rev. T. C. B. Vlok, who was one of the pioneer missionaries of the D.R. Church in Nyasaland, is now in charge of the work among the Nyasa boys. He is assisted by 12 evangelists in 12 out-schools, has 1,000 members and 390 catechumens. Last year these members contributed £215 to the church funds.

IN NORTHERN RHODESIA

the D.R. Church of the Orange Free State has its own sphere and has a chain of nine stations stretching from Broken Hill to the borders of Nyasaland, beyond Fort Jameson. The people living here speak both the Chisenga and

Chinyanja languages. This mission is really a fruit of the work in Nyasaland, as some of the missionaries from that field penetrated through to Northern Rhodesia to establish a mission for the O.F.S. Church. Here also the people are steeped in heathenism, but the results have been very gratifying. The work has been so prospered of God, that there are to-day 37 European missionaries on nine stations and 5,353 christians and 2,721 catechumens. On 259 outstations 421 evangelists and teachers are proclaiming the Gospel and teaching 16,115 children daily in the schools. The Boer missionaries, who are accustomed to make the most of limited resources on their farms, have a wonderful way of adapting themselves to their environment. Where the missionaries from overseas will live for months on tinned meats and vegetables and go without fruit, the Boer missionary will very soon have a garden on his station supplying him with fruit and vegetables and wheat and he will have sheep and fowls and plenty of milk from his cows. The mission gardens of the D.R. Church stations are often the envy of the Government officials and neighbouring missionaries. Our men are also doing a great deal to educate the native in agriculture so that he can make a better use of his soil and are encouraging the planting of cotton, which grows well, and teaching the native spinning and weaving.

VI. NYASALAND.

In the year 1886 a ministers' conference at Cradock decided that it was time to extend the sphere of the church's labours beyond the confines of South Africa, and a Ministers Missionary Union was formed to which every member contributed £10 per annum from his private income. As Mashonaland was at that time closed, and the Transvaal work was hemmed in on every side by other missionary societies, it was decided to seek an entirely new field. By a remarkable Divine Providence, they were led to send their first missionary, Rev. A. C. Murray, B.A., to the western shores of the Nyasa lake, where the country is very thickly populated by the Chinyanja-speaking people.

In the year 1888 he first proceeded to spy out the land, and was warmly welcomed by the two largest missions working there, namely, the Free Church of Scotland, working at Livingstonia, and the Established Church of Scotland working at Blantyre. These missions, belonging to churches, that are Presbyterian in their church government, made the newcomer feel there was plenty of scope in Central Angoniland, and here the church has found its most fruitful field.

Not many years elapsed ere the chiefs were willing to have schools opened in their villages, and one station after another was opened, until there are to-day 12 main stations manned

by 68 European missionaries and 713 outschools occupied by 1,454 evangelists and teachers, where 38,384 children are being taught. The Spirit of God has worked mightily in this field, with the result that there have been many conversions and 8,342 have been baptised, and 6,224 catechumens are preparing for baptism.

One of the chief features of the work is the great use that is made of native agency. The large band of native evangelists and teachers are chiefly responsible for the large ingathering of souls. The European missionaries have been very careful in ordaining native evangelists, and only in 1925 the first two evangelists are to be ordained after more than 20 years service in the mission.

A feature of the work in Nyasaland is the thoroughness of the industrial training the natives receive. Finely built churches and handsome dwelling-houses with good furniture and beautiful gardens, abounding in fruit and vegetables, testify to the practical training the natives receive at the hands of the missionaries.

Another outstanding feature in the work there is the attention given to woman's work. At nearly every station there is a girl's home at which about twenty girls come for a course of three years' training in housework, sewing, pot-making, soapmaking, matmaking and spinning and weaving. Many of the girls, who have passed through this course, are to-day an

elevating influence in their neighbourhood in the native villages, where they dwell.

A central hospital at the head station and smaller dispensaries at the others supply the need of the sick. The committee have great difficulty in getting the required medical missionaries and nurses, but feel that this part of the work should be strengthened. At present there are ten prospective medical missionaries in training.

For many years the home committee has freed Dr. W. H. Murray, the missionary in charge, from other work, in order to devote himself to the translation of the Bible in the Chinyanja language in conjunction with some of the Scottish missionaries. In 1923 the whole work was completed and was so eagerly received that 15,000 copies were sold in a few months and a second edition had to appear.

In 1924 an important conference is to be held in Nyasaland at which the proposal to organise the converts of the three largest missions in Nyasaland, the Livingstonia Mission of the United Free Church, the Dutch Reformed and the Established Church, into one organic Presbyterian Church of Nyasaland will be discussed.

About the year 1909 the work was extended into Portuguese East Africa, with the permission of the Portuguese Government. The people there speak the same language and readily accepted the gospel, and within a few

years three stations were opened and over one hundred converts gathered in. During the last years—1920-1923—the Government has become increasingly hostile, and made work so impossible, that the missionaries had to retire and the stations to be abandoned. Let us remember in prayer this great needy land with its one and a half million of population with only a very few Protestant missionaries working around Delagoa Bay and at a few scattered stations.

VII. NORTHERN NIGERIA.

We come now to our most distant and youngest field. Under the influence of the missionary statesman and traveller, Dr. Karl Kumm, a branch of the Sudan United Mission was established in South Africa, and very soon volunteers from the D.R. Church came forward with the offer of their services. For eight years members of our church worked with the S.U.M., but at Synod of 1915 the church decided to accept the offer of the S.U.M. to take the responsibility for the 600,000 heathen dwelling in Tivi (or Munchi) land. After nine years, in which the church has been responsible for the work, there are five stations manned by European missionaries. The Tivis (or Munchis) are a clever people industrially, but morally they are terribly corrupt and hitherto the field has been an extremely barren one. Only five have confessed conversion, and even these have at times been disappointing. Our workers have

experienced the greatest difficulty in getting the children to attend school. About 200 are at present attending four schools.

The influence of Mohammedanism is making itself felt and makes the work more difficult. Our missionaries are still sowing with tears, but we feel assured, in God's time, they will reap with joy.

VIII. THE SINEWS OF WAR.

The following figures show how the gifts for missions have grown in the past 60 years. They refer only to the D.R. Church in the Cape Province:—

In 1860 the total mission offering amounted to £700.

In 1880 it totalled £2,094.

In 1900 it totalled £7,928.

In 1920 it totalled £51,128.

In 1923 it totalled £46,378.

Including the D.R. Churches of the O.F.S., Transvaal and Natal, the whole D.R. Church, with a total membership of 300,000, gave in 1923 the sum of £80,000 to missions, which works out at 5s. 4d. per member. This amount, which for the most part has come not so much from the wealthy as from the hard-working farmer, the poor and the widows,

represents much sacrificial giving, and affords cause for great gratitude.

In 1917 there was a deficit of £10,000 in the mission treasury and, in response to a special appeal, £25,000 was given to cover the debt and carry on the work.

To celebrate our centenary the mission committee is appealing for a special offering of £10,000. One anonymous donor having offered to give £3,000 if £7,000 is raised for this special fund. One faithful steward of the Lord, a simple Boer, who works on his farm every day, devotes the entire profit of his splendid farm (between £2,000 and £3,000 annually) to missions, especially in Northern Nigeria. Since 1920 he has paid into the mission treasury the extraordinary sum of £17,000.

We thank God that the Boer church recognises its responsibility towards the unevangelised millions of the Dark Continent. The great Congo Free State, which can be reached from Cape Town, after a seven days journey by train, with its millions of heathen, strongly appeals to us. Our Sudan work needs to be extended, but the funds are lacking. Possibly some reader would like to share in this great and glorious work, the greatest and noblest, the most costly and self-sacrificing, but at the same time the most urgent work ever undertaken by man. We are convinced that it needs all our strength, it needs our

best men, it needs a far larger share of our money, but above all it needs a new all-controlling manifestation of the power of God, which can only be obtained by prevailing prayer. We continue to pray that Jesus Christ, our Divine Lord and Master, may see of the travail of His soul in Africa, and that the Dutch Reformed Church, the premier church in members and influence in the Union of South Africa, may go forward, in the name of the Lord, to yet greater deeds in the coming century, and that through the instrumentality of her missionaries, working in full harmony with those of Europe and America, the glorious light of the gospel may spread over the whole of our Dark Continent, and ignorance and vice, poverty and sin shall be dispelled and the African race shall take its place among the nations in executing the will of God for the world.

IX. FOREIGN MISSIONARIES OF THE D.R. CHURCH, 1924.

I. BECHUANALAND.

1. *Mochudi*.—Rev. and Mrs. J. Reyneke, Misses Retief, Krynauw and Wahl.
2. *Sekwane*.—Mr. and Mrs. W. D. Hibbert.

II. SOUTHERN RHODESIA.

1. *Morgenster*.—Rev. and Mrs. A. A. Louw, sen., Rev. and Mrs. H. W. Murray, Rev. and Mrs. A. Louw, jun., Rev. and Mrs. W. J. Combrink, Rev. and Mrs. J. D. Moller, Messrs. J. Kruger, A. Engels, Misses Kotze, Kruger, Wells and Malan.

2. *Leprosorium*.—Rev. and Mrs. A. C. Jackson.

3. *Pamushana*.—Rev. and Mrs. I. Botha, Misses Heyman and Van Dijk.

4. *Gutu*.—Rev. and Mrs. G. S. Murray, Mr. and Mrs. Bester, Mr. and Mrs. Schaap, Misses Ferreira and Du Toit.

5. *Victoria*.—Rev. and Mrs. J. M. Joubert, Mr. Du Plessis.

6. *Chibi*.—Rev. and Mrs. H. C. Hugo, Mr. J. Marais, Misses Hodgskin and Fourie.

7. *Alheit*.—Rev. and Mrs. H. Orlandini, Misses Hofmeyr and Pienaar.

8. *Jichidza*.—Rev. and Mrs. J. P. Roux, Misses Froneman and Joubert.

9. *Makumbi*.—Rev. and Mrs. P. A. Badenhorst and Miss Viljoen.

10. *Salisbury*.—Rev. and Mrs. T. C. B. Vlok.

III. NORTHERN RHODESIA.

1. *Madzimoyo*.—Rev. and Mrs. C. P. Pauw, Rev. and Mrs. W. A. Krige, Rev. and Mrs. C. Pieters, Mr. and Mrs. C. Meyer, Misses Riphagen and Cloete.

2. *Fort Jameson*.—Rev. and Mrs. F. Botha, Mr. C. Groenewald.

3. *Magwero*.—Rev. and Mrs. M. Groenewald, Mr. T. Theron, Miss D. Botha.

4. *Nsadsu*.—Rev. and Mrs. J. H. van Schalkwyk, Miss M. Nel.

5. *Nyanji*.—Rev. and Mrs. D. Laurie, Mr. H. Liebenberg, Miss M. Brandt.

6. *Hofmeyr*.—Rev. and Mrs. G. Veltman, Rev. O. S. Theron.

7. *Broken Hill*.—Rev. and Mrs. D. Nel.

8. *Merwe*.—Rev. and Mrs. S. Pienaar.

9. *Lusaka*.—Mr. F. van Eeden.

IV. NYASALAND.

1. *Mkhoma*.—Dr. and Mrs. W. H. Murray, Rev. and Mrs. J. A. Retief, Rev. and Mrs. A. J. Rousseau, Dr. and Mrs. J. Murray, Mr. and Mrs. G. Steytler, Mr. and Mrs. W. van der Riet, Mr. and Mrs. P. Nel, Mr. and Mrs. P. van Wijk, Messrs. Gresse and De Jongh, Misses Dill, Clulow, Stegmann, Beeby, Ferreira and Owen.

2. *Mrera*.—Rev. and Mrs. S. Strydom, Rev. and Mrs. J. Rens, Mr. and Mrs. J. Kruger, Misses De Villiers, Helm and Raats.

3. *Kongwe*.—Rev. and Mrs. P. A. Rens, Mr. J. Massijn, Misses N. Marais, P. Conradie and N. Immelman.

4. *Mlanda*.—Rev. and Mrs. J. Ferreira, Rev. and Mrs. W. Botes, Mr. and Mrs. F. du Preez, Misses Maree and Claassens.

5. *Malembo*.—Rev. and Mrs. L. Murray.

6. *Mphunzi*.—Rev. and Mrs. M. de Villiers and Miss Matthee.

7. *Malingunde*.—Rev. and Mrs. J. Joubert and Miss J. de Villiers.

8. *Chintembwe*.—Rev. and Mrs. C. van Wijk, Miss Traut.

9. *Mchinji*.—Rev. and Mrs. J. van Heerden, Miss Bekker.

10. *Dzenza*.—Rev. and Mrs. J. Jackson.

11. *Chitundu*.—Rev. and Mrs. M. G. Uys and Miss P. de Beer.

12. *Kasungu*.—Rev. and Mrs. C. Murray, Miss I. Murray.

V. NORTHERN NIGERIA.

1. *Salatu*.—Rev. G. Thom, Rev. and Mrs. G. Botha, Mr. and Mrs. A. Sans, Misses Vosloo and Pienaar.

2. *Zaki Biam*.—Rev. and Mrs. E. Bam, Miss Van Dijk, Mr. P. Loedolff.

3. *Sevav*.—Rev. and Mrs. W. Malherbe, Rev. and Mrs. G. de Vos.

4. *Hoffman (Adikpo)*—Rev. J. Orffer.

5. *Mkar*.—Rev. and Mrs. A. Brink, Misses Liëbenberg and Jonker.

X. MISSIONS STATISTICS OF DUTCH REFORMED CHURCH, 1924.

	Congrega- tions or stations.	European workers. Men.	Wives.	Lady workers.	Native workers. Ordained men.	Evangelists and teachers.	Church members.	Catechu- mens.	Adherents under Gospel influence and Heathen still to be Evangelised	Contribu- tions from Native Christians.	Mission Schools and out- stations.	Scholars in these schools and outschools.
<i>Home Missions.</i>												
Cape Province	68	65	58	—	—	3	20,814	—	71,469	Home Missions regulates its own Finances.	87	4,350
Orange Free State .	48	23	21	—	6	10	11,698	—	37,666		80	2,900
							14,170					
Transvaal and Natal	45	19	16	—	5	74	1,430	—	209,264		112	2,350
Totals	161	107	95	—	11	87	48,112	—	318,399		279	9,600
<i>Foreign Missions.</i>												
Bechuanaland	2	2	2	2	1	7	1,600	92	13,000	£160	6	801
Mashonaland	9	18	14	15	—	490	1,116	4,215	200,000	£505	287	20,482
Nyasaland—												
Cape	12	26	22	20	—	1,454	8,342	6,224	600,000	£484	713	38,384
O.F.S.	9	16	11	10	—	421	5,353	2,721	300,000	£150	259	16,115
Northern Nigeria ...	5	9	6	5	—	5	4	4	600,000	—	5	200
Rhodesia-Salisbury ...	1	1	1	—	—	12	1,000	390	80,000	£215	11	—
Mohammedans—												
Cape Peninsula ...	—	1	1	—	—	—	—	—	24,000	—	—	—
Totals	38	73	57	52	1	2,389	17,415	13,646	1,817,000	£1,514	1,281	75,982
Grand Totals	199	180	152	52	12	2,476	65,527	13,646	2,135,399	£1,514	1,560	85,582

MISSIONS
of
The Dutch Reformed
Church
of
South Africa.



*In Grateful Acknowledgment for
Divine Guidance during a Century
of Blessing.*

1824—1924,

Secretaries for General Mission Committees :

Rev. A. C. Murray and Rev. J. W. L. Hofmeyr,
Box 1012, Cape Town.

Rev. P. v. d. Merwe, Lombard Street,
Bloemfontein.

Rev. D. Theron, Auckland Park, Johannesburg.

Missions of the Dutch Reformed Church, South Africa.

HISTORICAL.

The Dutch Reformed Church in South Africa, though established in 1652, became self-governing only in 1824, when the First Synod of the Church assembled in Cape Town. The First Mission enterprise dated from this first Synod. A Committee was appointed to consider the whole matter of finding the means and men to undertake Mission work among the heathen. The first ordained Missionary was the Rev. Leopold Marquard, who started among the Hottentots in the district of Clanwilliam. Twenty years elapsed before more work was undertaken, as the Church had to battle with the task of providing ministers for its own needs. The nucleus of what is the "Home Mission" work of the Dutch Reformed Church to-day, commenced in the districts of Ladismith, Swellendam, Plettenberg's Bay and Graaff-Reinet, and these all were established before the year 1850.

FORWARD MOVEMENT.

The first distinct "Foreign Mission" work of the Church was launched in 1857. A Committee of four, of which Dr. Andrew Murray was one, was appointed that same year, but the Church had great difficulty in finding the men for the work. In 1860, at a Conference at Worcester, Dr. Robertson, of Swellendam, was asked to proceed to Holland and Scotland to look for suitable men for this urgent work. The result was that the Revs. Alexander McKidd and Henri Gonin volunteered. They arrived in South Africa in 1861, and were the pioneers of the "Foreign Mission" work of the Dutch Reformed Church. The Rev. Stephanus Hofmeyr joined them some time later, and these men

started the two first Mission Stations in the Zoutpansbergen and Pilansbergen.

BECHUANALAND.

In 1869 the Bakhatla Mission was established at Mochudi, Chief Linchwe's Place of Refuge, in Bechuanaland, where missionaries Brink, Neethling, Stoffberg and others laid down their lives for the great cause.

MASHONALAND.

In 1889 the Mashonaland Mission was started, among the Banyai, or Vakaranga, near the Zimbabwe ruins, by Dr. J. Helm and the Rev. A. A. Louw, and result of their work is as shown in the table of Statistics.

NYASALAND.

The largest and most successful work of the Dutch Reformed Church is that in the Nyasaland Protectorate, started by the Revs. A. C. Murray and T. C. Vlok in 1889. A few years later the Churches of the Orange Free State and of the Transvaal joined in this great and fruitful undertaking. See Statistics.

RHODESIA.

The gold fields of Rhodesia have attracted large numbers of "Nyasa Boys," and the General Mission Committee of the Dutch Reformed Church felt that the time had come to start work among these men, and to-day the Rev. T. C. Vlok and his band of evangelists are doing a most successful work at Salisbury and several other centres in Rhodesia, where 80,000 Nyasa Boys have made their temporary home. Many of them are Christians, and still more are in the classes for catechumens.

SUDAN.

The most difficult work of the Dutch Reformed Church is the work among the cannibals of Tiviland, in the low-lying tropical regions of the Sudan,

in Northern Nigeria. Here the results have been very small, as the Missionaries find that the natives are very independent and greatly influenced by Mohammedanism.

The Dutch Reformed Church has also an ordained Missionary working among the 20,000 Mohammedans of the Cape Peninsula. An ordained worker has also just started work among the Jews of the Cape Province.

These are some of the Mission activities of the Dutch Reformed Church, aside from all the spiritual and social work amongst the Europeans.

FINANCE.

The Dutch Reformed Mother Church contributes to its Home and Foreign Mission work:—

HOME MISSIONS.

Cape Province	£ 6,000
Orange Free State	5,000
Transvaal	6,000

Per annum, total .. £ 17,000

The Home Mission Churches are very largely self-supporting.

FOREIGN MISSIONS.

Cape Province	£ 45,000
Orange Free State	9,000
Transvaal	9,000

Per annum, total .. £ 80,000

Contributions from any Mission friends will be received gratefully.

MISSIONS STATISTICS OF DUTCH REFORMED CHURCH.

		Congregations or Stations.	European Workers. Men.	Wives.	Lady Workers.	Native Workers. Ordained Men.	Evangelists and Teachers.	Church Members.	Catechumens	Adherents under Gospel Influence and Heathen still to be Evangelized.	Contributions from Native Christians.	Mission Schools and Outstations.	Scholars in these Schools and Outstations.
Home Missions.													
Cape Province ...	68	65	58	—	—	3	20,814	—	71,469	Home Mission regulates its own Finances.		87	4,350
Orange Free State ...	48	23	21	—	6	10	11,149	—	37,666			58	2,900
Transvaal & Natal ...	45	19	16	—	5	74	(14,170) (1,430)	—	209,264			47	2,350
Totals ...	161	107	95	—	11	87	47,563	—	318,399			182	9,600
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Bechuanaland ...	2	2	2	2	1	7	1,600	92	13,000	£160	6	801	
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Nyasaland—													
Cape ...	12	26	22	20	—	1,454	8,342	6,224	800,000	£484	713	38,384	
O.F.S. ...	9	16	11	9	—	—	—	—	—	—	—	—	—
Sudan ...	5	9	6	5	—	—	4	4	600,000	—	5	100	
Rhodesia (Salisbury)	1	1	1	—	—	12	6,698	—	80,000	£215	11	—	
Mohammedans—													
Union ...	—	—	—	—	—	—	—	—	491,400	Some converts have been accepted into the Mission Churches. Uitkomst Home, Plumstead, has 27 children saved from slum life			
Cape Peninsula ...	—	1	1	—	—	—	—	—	24,434				
Totals ...	38	73	57	51	1	1,963	17,760	10,535	1,766,834	£1,364	1,022	59,767	
Grand Totals ...	199	180	152	51	12	2,050	65,323	10,535	2,085,233	£1,364	1,204	69,367	